

厄介なる遺産 『ハード・タイムズ』と『北と南』から『素敵な仕事』へ

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1 ‘Well, society may be in its infancy,’ said Egremont, slightly smiling; ‘but, say what you like, our Queen reigns over the greatest nation that ever existed.’

‘Which nation?’ asked the younger stranger, ‘for *she reigns over two*.’

The stranger paused; Egremont was silent, but looked inquiringly.

‘Yes,’ resumed the younger stranger after a moment’s interval. ‘*Two nations; between whom there is no intercourse and no sympathy; who are as ignorant of each other’s habits, thoughts, and feeling, as if they were dwellers in different zones, or inhabitants of different planets; who are formed by a different breeding, are fed by a different food, are ordered by different manners, and are not governed by the same laws.*’

‘You speak of—’ said Egremont, hesitatingly.

‘THE RICH AND THE POOR.’ (Disraeli 65–66, emphasis added)

2 ‘Then, by the prejudices of his own class, and by the prejudices of the other, he is sacrificed alike? Are the two so deeply separated in this town, that there is no place whatever, for an honest workman between them?’ (Dickens 188)

3 ‘All that I know is, your philosophy and your teaching will not save me. Now, father, you have brought me to this. Save me by some other means!’

He tightened his hold in time to prevent her sinking on the floor, but she cried out in a terrible voice, ‘*I shall die if you hold me!* Let me fall upon the ground!’ And he laid her down there, and saw the pride of his heart and the triumph of his system, lying, an insensible heap, at his feet. (Dickens 242, emphasis added)

4 But, happy Sissy’s happy children loving her [Louisa]; all children loving her; she, grown learned in childish lore; thinking no innocent and pretty fancy ever to be despised; *trying hard to know her humbler fellow-creatures, and to beautify their lives of machinery and reality with those imaginative graces and delights*, without this the heart of infancy will wither up, the sturdiest physical manhood will be morally stark death, and the plainest national prosperity figures can show, will be the Writing on the Wall [...]. (Dickens 313, emphasis added)

5 ‘I see men here going about in the streets who look ground down by some pinching sorrow or care—who are not only sufferers but haters. Now, in the South we have our poor, but there is not that terrible expression in their countenances of a sullen sense of injustice which I see here. You do not know the South, Mr. Thornton,’ she concluded, collapsing into a determined silence, and angry with herself for having said so much. (Gaskell 81–82)

6 [...] she [woman] begins by being the nurse, the teacher, the cherisher of her home, through her greater tenderness and purer moral sentiments; then she uses these qualities and sympathies on a larger scale, to cherish and purify society. But still the man and the woman must continue to share the work; there must be the communion of labour in

the large human family just as there was within the narrower precincts of home. (Jameson 29)

7 ‘And I say, that the masters would be trenching on the independence of their *hands*, in a way that I, for one, should not feel justified in doing, if we interfered too much with the life they lead out of the mills. Because they labour ten hours a-day for us, I do not see that we have any right to impose leading-strings upon them for the rest of their time.’ (Gaskell 121, emphasis added)

8 It was the most terrible place she had ever been in in her life. To say that to herself restored the original meaning of the word “terrible”: it provoked terror, even a kind of awe. To think of being that man, wrestling with the heavy awkward lumps of metal in that maelstrom of heat, dust and stench, deafened by the unspeakable noise of the vibrating grid, working like that for hour after hour, day after day [. . .]. That he was black seemed the final indignity: her heart swelled with the recognition of the spectacle’s powerful symbolism. He was the noble savage, the Negro in chains, *the archetype of exploited humanity, quintessential victim of the capitalist-imperialist-industrial system*. It was as much as she could do to restrain herself from rushing forward to grasp his hand in a gesture of sympathy and solidarity. (Lodge 90, emphasis added)

9 On one of the lawns a gardener, a young black in olive dungarees, is pushing a motor mower up and down, steering carefully around the margins of the flower beds, and between the reclining students. When they see that they will be in his way, the students get up and move themselves and their belongings, settling like a flock of birds on another patch of grass. The gardener is of about the same age as the students, but no communication takes place between them—no nods, or smiles, or spoken words, not even a glance. There is no overt arrogance on the students’ part, or evident resentment on the young gardener’s, just a kind of mutual, instinctive avoidance of contact. Physically contiguous, they inhabit separate worlds. It seems a very British way of handling differences of class and race. (Lodge 277)

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